

A  
SERMON

Preached at

LAMBETH

*January the 25th.*

At the Consecration of the Right  
Reverend Father in God,

THOMAS

Lord Bishop of *Bath* and *Wells*.

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By EDWARD YOUNG.

Fellow of *Winchester* College.

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L O N D O N,

Printed for *William Grantham* at the Crown and Pearl  
over against *Exeter-Change* in the *Strand*, 1685.

A  
SERMON

Preached at

LAMBETH

on the 24th

At the Consecration of the Right  
Reverend Father in God

THOMAS

Lord Bishop of Exeter and Wells

BY FREDERICK TOWN

Fellow of Trinity College

LONDON

Printed for William Gurney at the Crown and Ball  
over against St. Dunstons Church in the Strand, 1834.

TO THE

Most Reverend Father in God,

**WILLIAM**

Lord Arch-Bishop of Canterbury,

AND

Primate of All *ENGLAND*.

May it please your *GRACE*,



*HE* Commands of Your Grace, as well as of Those other Honourable Assistants at the Consecration, having encouraged this Sermon to appear in publick; I have presumed farther to set Your Venerable name before it, in order to give it Countenance and Commendation to all Good Men. The world will judge what abatements the Argument

## The Epistle Dedicatory.

ment may have possibly received from the weakness of the *Manager*; but (abstracting from these) I am sure that Religion has no Subject wherein the Interests of Piety are more nearly concerned than they are in that here treated of: And therefore I cannot doubt but that Your Grace will be easie to forgive the Confidence of the Address, in contemplation of that advantage, the Argument may thereby get to serve those ends of Piety to which it is designed. And yet I have one end more in this Address, and that is, That it may withal testifie to the World the just veneration I have for those mighty Accomplishments both of Nature and Grace whereby God hath Blessed You, in order to bless his Church with the fruits and benefits of them,

Your GRACE's

Most humbly Devoted in all  
Duty and Obedience

London  
Feb. 2. 1685.

EDWARD YOUNG.



(10)

A  
S E R M O N  
O N

2 Tim. 1. 6.

*Wherefore I put thee in remembrance that  
thou stir up the Gift of God, which is  
in thee by the laying on of my hands.*

**T**HEY ate the words of St. Paul, the  
Apostle for whose Doctrine and Ex-  
ample we *this day* peculiarly give God  
thanks; They are his words to *Timothy*, whom,  
after he had planted the Church of *Ephesus*,  
he did by the Laying on of his Hands Conse-  
crate and appoint Bishop of that Church: Of  
which St. Paul, *Theodoret* tells us, *That he like-  
wise planted this Church of Ours*: And if so,  
(Most Reverend Fathers.) You bear a Relation  
to the *very Hands* in the Text, from which  
through a long and venerable Succession you  
derive your Authority; However, you bear an  
equal Relation to the Advice of the Text, and

*De Cur.  
Grac. Affc.  
Serm. 9.*

B

Favour

Favour me therefore, I beseech you, while I make some Reflections upon it, with an Humility as great as is my Unworthiness for such an Undertaking.

The words do, 1. Offer to our Consideration The Solemnity of Laying on of Hands, that Ancient Rite of Blessing by Prayer; and thence accommodated by Divine Authority to the Designing of Men to any peculiar Charge in the Service of God.

2. They offer to our Consideration the Charge or Office confer'd by this Solemnity, and that is the Office Episcopal; St. Paul Consecrating a Bishop and Investing Him with such Rights and Powers as we never find committed to a Simple Priest.

3. The Person on whom hands were layd, Timothy, whose Character is given in the foregoing Verse, That He was a Man of *unfeigned Faith*. But these are Heads I shall not insist on; I shall only take occasion from them to bless God for the great Happiness and Glory of our Church, in the Legitimate Mission of Her Clergy; The Due Distinction of Her Orders; and the Virtue and Worthiness of Her Governors: And in (that which, under Providence is the great occasion of all this) the Pious care of Her Sovereign Guardian the King; *Whose*  
eyes

eyes are upon such as are Faithful; Who, as God made choice of *Josuah* to lead the Israelites into *Canaan*, because he had dar'd, against the willies of the People, to give a *True Report* of that *Good Land*; So He (by whom Providence has designed to make us Happy, if we will be Happy) chooseth such to lead us, as by Their ardent Love and Zealous Contention towards Heaven, have given a True Report of the Desirableness of that Good Land: A Truth which, were it not for some few such Reports, the World lies always under a propension to distrust.

I shall pass over these several Heads, and insist only on the remaining matter of the words, and that is, the Gift confer'd on *Timothy* at his Consecration: *Stir up the Gift of God that is in thee by the laying on of my Hands.*

The word here render'd, Gift, does, in its General sense, signifie any thing that God does graciously bestow upon Men; But in this place it signifies that which we more peculiarly call Grace, *i. e.* the Sanctifying Gift of God; and so the Fathers interpret it, or rather so our Apostle interprets himself in the following words; where he specifies the Gift he means to be *The Spirit of* *Might, of Love, and of a sound Mind.*

Grace then is the Subject; concerning which I propose these Three things.

1. To shew the Importance of it to Christian Practice.

2. Its Distribution to Men and the Measures thereof. And

3. Mans Relative Duty towards it, in stirring it up.

I begin with the Importance of Grace, to Christian Practice: All that I shall say thereon being designed to confirm this Proposition, (*viz.*) That the Grace of God is absolutely necessary towards the discharge of every mans Christian Duty.

That there is a Sanctifying Principle communicated from Christ unto Believers preparing and assisting them to the fruits of Holiness, and therefore called *the seed of God*: That this Principle is more than all Natural Endowments, or any Improvements of Nature, that are merely Human, and therefore called *the Gift*: That it is more than the Objective Influence of all Revealed Truths, or of all the outward Actings of Providence, and therefore called *the Gift within Us*: That this Principle is wrought in us by the Operation of the Holy Spirit, and therefore all Virtues are called *the Works of the Spirit*, and Christians the *Temples of the Holy*

*Holy Ghost*; are Truths that will appear to any indifferent Enquirer as evident as any that are written in the Book of God.

And, it being the manner of the Holy Spirit in the Scriptures to bring down sublime Truths to our Understanding by familiar resemblances, and to convey them more strongly to our minds by the Images of sensible things, Our Apostle has in Two several places of his Epistles represented this Communication from Christ to Believers by the resemblance of those Spirits and Animal Joyes that are communicated from the Head to the several Members of our natural Body; from which Spirits every Member derives its vigour, and sensation, and power to execute those functions which are due to the common service; insomuch that if this influence from the head to any Member be casually obstructed, that Member must necessarily languish and grow useless, and retain no more than the Figure of a part: And thus it is in the Mystical body of Christ, the Visible Church; There is a like variety and subordination of Members, some Eyes, some Hands, some Feet, &c. some of more curious texture and more noble Offices than others; but the Grace from the Head is the common Soul and animation of them all; insomuch that whosoever is any way obstructed

from

Eph. 4. 16.  
Col. 2. 19.



From the participation of this Divine Influence, he must in the same proportion languish and fall off from his Duty, and degenerate into the bare figure of a Member of Christ.

Thus the Holy Scriptures do instruct us in the Existence of Grace, as they do, ( 2. ) In the necessity of it.

And the necessity of Grace is founded in the Scriptures, upon Mans weakness and insufficiency to do his own Duty: So our Saviour has laid down this Truth, as the first step to Practical Wisdom, ( *viz.* ) *That without Him we can do nothing.* For although it may undoubtedly appear from the lives, both of Heathens and Hypocrites, That Man is not without a considerable Talent of Natural power to do Good; though it may be demonstrated, to the Reproach of Christian Professours, That *All men may* advance farther into the state of Goodness, by the bare conduct of Civil Prudence, and the force of such Resolutions as are meerly Human, than most Christians do arrive, amidst the great, but neglected advantages of Divine Grace: Yet when we consider that in Religion, it is not enough to do Good, unless it be done *well* in its Circumstances, and *Uniformly* in its parts; when we consider that Religion is not satisfied with *many* good Acts, no nor many Good Habits, but

St. Joh. 15  
5.



but only with an Integrity of Goodness ; and equal respect to *all* that is commanded ; when we consider that our Partial Understandings are never well reconciled to the Principal duties of Christianity, I mean the Duties of the Cross, but are apt to look upon them sometimes as Needless, sometimes as Indiscreet, sometimes as Cruel, and so are always ready to shift their Obligation ; when we consider how hard it is for weak unsteady Souls to refine themselves to such a pitch as to Love God above all those Idols after *which we naturally go astray from the Womb*, and yet if we do not Love God so, we have no Principle in us that can either support or recommend our services : When we consider all these difficulties, the great Task before us, the great indispositions within us, and the Avocations, seductions, snares and violences that are alway ready to divert us from our work ; we must confess that they are Difficulties purely insuperable by our own strength ; Nature must *start aside* from their Level *like a Bow broken* with too strong intention ; we must confess that in Equivalence to our Duty, and in proportion to Acceptance *We can do nothing*. 'Tis true indeed that there are other Graces of God beside this inward Operation we now treat of : There is soundness

'foundness of faculties, Happiness of Temper, a  
 sober Education Choice of Employments and  
 Friends, the light of the Holy Scriptures, the  
 prospect of future Punishments and Rewards,  
 the opportunities of Religious Advices, and  
 the Monitions of Providential Events, all  
 these are mighty Graces of God in their  
 kinds, and we speak of Men as living under  
 the possible advantages of all these; and yet  
 nevertheless when we consider (in ballance to  
 these) How the Tempers even of the Best Men  
 are not exempt from treacherous propensions to  
 ill; How the Presence of things does work  
 much more forcibly upon our Affections than  
 any Reasonings about things distant can; How  
 strong and delusive the Injections of Satan are,  
 and how stupifying and delirative every Act  
 of Sin; How great a distance there is between  
 keeping our selves from scandalous sins, and  
 Raising our selves to the height of a fervent Pie-  
 ty and Resigned Will: When we consider how  
 our Saviour, amidst all his Preaching and Mi-  
 racles, crys *our None can come to Me except the*  
*Father draw him*, that is, He himself could  
 not draw men as a Prophet, but only as a  
 God; we must still conclude that, without this  
 Inward Principle of Sanctification supernatural-  
 ly aiding us, *we can do nothing.*

St. Joh. 6.  
 44.

'Tis

'Tis true indeed, and we readily acknowledge, that there is an Obscurity sitting upon the face of this Dispensation of Grace: For we cannot *feel* the Impressions nor *trace* the *footsteps* of its *distinct* working in us: The Measures of our Proficiency in Goodness seem to depend entirely upon those of our Own Diligence; And God requires as much Diligence as if he gave no Grace at all: All this we acknowledge, and that it renders the Dispensation obscure: But then, on the other side, it is as plain That there is the same obscurity upon every dispensation of Gods Temporal Providence; and so there is no more Reason for doubting of the one than of the other. They that will not allow that God does by any inward efficacy confer a *sound Mind*, allow nevertheless that he gives Temporal good things; but how, in the mean time, does this Dispensation *appear* more than the former? For when God intends to bless a Man with Riches, he does not *open Windows in Heaven*, and pour them into his Treasure; he does not enrich him with such distinguishable Providences as that wherewith he water'd *Gideon's Fleece*, when the Earth about it was dry; but he endows such a Man with Diligence and frugality, or else adorns him with such acceptable qualifications, as may recommend him to

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the

the opportunities of advancement, and thus his Rise to Fortunes, is made purely Natural, and the distinct working of God in it does not appear: When God intends to deliver or enlarge a people, he does not thereupon destroy their Enemies, as he did once the Assyrians, by an Angel, or the Moabites by their own Sword; but he inspires such a people with a Courageous Virtue, and raises up among them Spirits fit to command, and abandons their Enemies to luxury; and softness, and so the method of their Raising, becomes absolutely Natural, and the distinct work of God in it does not appear: And, in the same manner, when God does by the inward Operation of his Grace promote a Man to Spiritual Good, and bring him to the state of undefiled Religion, he does not thereupon suddenly change the whole frame of his Temper, and chain up all the movements of his natural affections, and infuse into him such a System of Virtuous habits as may make him Good without application and pains; but he works his Spiritual work by a gradual process, and human methods; instilling into such a Man, first a considering mind, and then a sober Resolution, and then a diligent use of all such moral means as conduce to the forming and perfecting of every particular virtue: And now while

while God, in all these Instances does work in a human and ordinary way, and never supersedes the power of Nature, but requires her utmost Actings, and only moves and directs, and assists her where she is weak, and incompetent for her work; both his Grace and his Providence are like a little spring, covered with a great Wheel, though they do all, they are not commonly seen to do any thing, and Man when he pleases to be vain and ungrateful may impute all Events to his own power and application. Now 'tis certain that God leaves this obscurity upon his Dispensations on purpose to administer an advantage and commendation to our Faith, not an opportunity or Argument to our Doubting; but yet if we will Doubt, the Case is plain, that we may as well doubt of any act of his Ordinary Providence as of his Sanctifying Grace; and so (by this method of Reasoning) God will have no share left him in the managment of the world.

We allow again that there is another Obscurity upon the face of this Dispensation; we know not the Philosophy of Sanctifying Grace; not unto what Class of Beings to reduce it, nor under what Modes to conceive its Operations: And this is a Speculation that our Saviour himself argues us Ignorant of, as much as we



are of the Issues and Retreats of the wind; and yet he thought fit to leave us so: Whether the knowledge of it were *too Excellent* for us; or whether it were *too uselefs*, as no way conducing to the ends of Practical wisdom: For we may observe of our Saviour, that in all his Discourses, he never entertained his Auditory with any Doctrine that was purely speculative; because such kind of Knowledge is apt to make us more Vain than Wise: Had he led our Understandings through the whole Theory of Grace, we could not have accommodated it better to our uses, than an honest heart now can without any farther insight; No more than if he had stoopt to teach us the Philosophy of the Wind, any Mariner could have gathered it more commodiously into his Sheet. It is not then our Emulation to determine *How* the work of Sanctification is done; our only care is that it *be* done: We pretend not to *declare*, but thankfully to *admire*; By what Ray the Divine Grace opens and shines in upon our understanding, clearing it from worldly prejudices and the impostures of Flesh, and rendring it Teachable, Considerative and Firm; By what Motion it inspires Good thoughts, excites good purposes, and suggests wholesome Counsels and Expedients; By what welcome violence it draws



draws our Wills, steers our Appetites, and checks our Passions; By what Heat it kindles Love and Resolution and Chearfulness of Endeavours; By what Discipline it extinguishes sinful Imaginations and loose Desires; By what Power it awes the Devil, and foils Temptations, and removes Impediments, and strengthens and exhilarates amidst all difficulties; And finally, by what patient Art it turns, moulds, and transforms our stubborn Nature into new Notions, new Savours, new Powers, new Acts, new Aims, new Joys; as if we were entirely new Creatures, and descended from another Race: All these effects do as well by their wonder as their Benefit render Grace, as our Apostle calls it, the *Unspeakable Gift*; a Gift surmounting our Apprehensions as well as it does our Merit. That these are all the Effects of Gods Grace we know, because he has declared them to be so; That they are so, we know, because many of them are wrought beside our Thinking, many without our Seeking, and all beyond the reach of our too well Known and experienced infirmity; That they are so, we know, because their being so, comports best with the great end of all things, (that is,) the Glory of their Maker; For it tends much more to the Glory of the Mercy of God, to watch over and lead and

2 Cor. 9. 15.

and assist Infirma Creatures than to have made them strong.

And so I pass to my Second Head, the distribution of Grace unto Men and the Measures of it ; The Doctrine whereof I shall form into this Proposition : (*Viz.*) That God distributes his Grace to every Man in proportion to the measures of his Necessary Duty.

God, who has laid our burden upon us, and commanded us to be strong, mocks us not ; but so far as we are weak, offers us strength out of his own treasure, with this prospect, that receiving it thence, we might behave our selves more reverently and thankfully under the sense of the Obligation. To every one therefore that considers his want, and values the supply, and applies himself for the Gift, with a worthy affection, and through appointed Means, God gives it liberally, and the measure of his giving to each, is that Rule of the Friend, *St. Luke 11. As much as he needeth.* For as Gods Providence has ordered a diversity of States in human life, producing a diversity of Duty ; so the same Good Providence has ordained divers Sanctifying Gifts, and divers Measures of the same gifts to be distributed respectively among Men ; that no man might Necessarily be wanting to the Duty of his particular state. The  
Prophet

Prophet *Iſaiah* (Cap. 11. 2.) Speaking of that fulneſs of the Spirit, that was to reſt upon our Saviour, diſtributes the Holy Spirit (according to its operations) into the Spirit of *Wiſdom and Underſtanding*, the Spirit of *Counſel and Might*, the Spirit of *Knowledge and the Fear of the Lord*: Which the Church looks upon as a proper Enumeration of the Sanctifying Gifts of the Holy Spirit; which God does diverſly diſtribute unto men, in order to the Common Salvation: There is *Wiſdom* for thoſe that Teach, and *Underſtanding* for thoſe that Learn, and *Counſel* for ſuch as are in Perplexity, and *Might* for ſuch as are in Difficulty, and *Knowledge* for them that Err, and the *ſear of the Lord or Piety*, (as other Verſions read it) for all that will be Pious. Now of theſe Gifts God giveth ſuch Kinds and Meaſures to every Man *as he has need of*: To every Private perſon ſo much as is neceſſary for a private Salvation; and to every one of a publick Character ſo much as is neceſſary to promote Salvation in the publick: Salvation of Souls, and the Advancement of Chriſts Kingdom being the only ſcope of all his Diſtributions. We may take an Inſtance of the whole, from our Biſhop in the Text: He was a Good Man and endowed with Grace ſufficient for a private Sal-  
vation

vation before the laying on of Hands, as the foregoing Verse implies; but being now by that Sacramental Rite to enter upon a new Station of life, where greater measures of the Divine assistance were but necessary for the discharge of his duty, God confers greater measures of his Grace upon him through the same Rite; God confers (I say) both Grace and Duty through the same Rite, to put us in mind that they are Two things morally inseparable; For he that does more Duty shall have more Grace; and he that receives more Grace, receives an Obligation to do more Duty.

But here it is of importance to observe the Restriction of the Proposition, I say it is *Necessary* Duty to which God apportions the measures of his Grace: Where by necessary Duty, I mean the Duty of that State or those Circumstances, which Gods *Providence* does assign us: For instance; If a man shall fall under an unavoidable perplexity of Wordly affairs, such a state does bring new Difficulties upon his Duty, and requires new measures of Grace to support him under it; and accordingly such a person may safely depend upon God for such measures: Or supposing a Man to want the *virtue*, the happiness of Natural temper, and to lay under complexional indispositions to Virtue; this

this state brings unavoidable difficulties upon his Duty, and requires greater Measures of Grace to be able to live well; and accordingly such a person may safely depend upon God for such measures: God Almighty taketh pleasure to manifest the strength of his Grace in such opportunities of humane weakness: But, on the other hand; if a man shall affect such Difficulties, and run himself by choice into such Indispositions, such a one certainly brings a check upon the Divine assistance: For, in all the dispensations of Gods mercy the Wise Man's Rule is to be observed, *That God is* Wisd. 1. 2.  
*found of those that tempt him not.* And so likewise in the Case of publick Charges, (which necessarily enlarge both the difficulty and the measures of human Duty) the Conduct of Providence is always to be regarded: We may safely follow Providence through any Difficulties; for there God *shall be with us, and his right hand shall help us*: But if we advance to Difficulties, as *Ahab* did to *Ramoth Gilead*, onely directed by some false Prophet of our own Passions, we Tempt God beyond a reasonable assurance of finding him in our Undertaking. And this is the Reason why Pious Men, of all Ages, have trembled at the thoughts of seeking the Episcopal

D

Charge;



1 Tim. 3. 1.

Charge; lest by running officiously into the obligation of a mighty Duty, they might tempt God and provoke him to withhold that measure of Grace which was necessary for the due discharge of it. I know that Our Apostle has said; *If a man desire the Office of a Bishop, he desireth a Good Work*; Implying that it sometimes may lawfully be desired: And without doubt it has sometimes been so, and possibly may be so still: It was so in those Times when Persecution raging against the Church fell always most severely upon her Bishops, When the Office was accounted a Degree of Martyrdom, when there were no splendid advantages annex to it, which might tempt the carnal affections of Men to regard *them* more than they did the Duty: At that time to desire it, was to deserve it: and a sufficient proof of an Inward Call or rather Animation to the Charge: But as soon as it came to be baited with Honours and advantages; then all Good Men became jealous of themselves, lest in *desiring the Office of a Bishop they might not so much desire a Good Work as a Good Accommodation*; lest their Passions should draw them more prevalently than their Consciences: which must necessarily have brought a check upon



upon the Divine Blessing ; for the want where-  
 of no Parts , nor Wisdom , nor Industry in  
 their Administration could ever compensate.  
 From this pious Jealousie of theirs it follow-  
 ed that the Greatest Bishops have been not only  
 Wished and Nominated , but Sought , Woo'd,  
 and Commanded, out of their Retirement to  
 the Undertaking of their Charge : Where,  
 after they had Undertaken it, we find them  
 bewailing themselves upon the Tremendous  
 prospect of its duty , and Crying that it was  
*in punishment to their sins , that God had com-*  
*mitted the Helm of a Diocese into their hands.*  
 Teaching the World what Caution is need-  
 ful, lest in a Charge of the most important  
 service of God , where it is impossible for a  
 Man to acquit himself well without Gods par-  
 ticular Blessing , and yet if he does not acquit  
 himself well , the miscarriage must needs be  
 damnable , any one should enter upon such  
 a Charge, with any other Motives, than such  
 as were conciliative of Gods Blessing and as-  
 sistance. For *Who is sufficient for these things?*  
 Says our Apostle ; and having left the Quest-  
 ion undetermined , he has left men under the  
 obligation of a long suspense, before they deter-  
 mine it in their own behalfs.

St. August.  
 Ep. 148. ad  
 Valer.

2 Cor. 3. 16.

But when God who makes those , whom

He pleases, sufficient, shall determine it for any Man; then Compliance is safe, and the Blessing indubitable. And thus it was in the Instance of our Bishop in the Text, upon whom this discourse is grounded; Of whom you may observe, that he had a Providential designation to his Charge, before Hands were laid upon him to Invest him in it: He had his Designation *from Prophecy*, Says the Text, that is, from the declaration of the Holy Ghost through the Mouth of some inspired Christians: Now, what was extraordinary in this Instance, and proper only for an Age of Miracles, we must not draw into Precedent; but from what was Ordinary in it we must form our Rule; and that Rule is this, *viz.* That when the Authority, to whom the outward care of the Church is committed by God, shall from the *good Report* of a Person, as of One of *Unfeigned Faith*, call such a Person to the Charge, this is a Providential designation; and such a Person going in the Conscience of his Duty, to the subsequent Rite of Laying on of Hands, needs not doubt of such an Effusion of Grace as shall enable him to give a cheerful account of his Duty: This only Caution being born in Remembrance, That the Grace so given must *be stirr'd up.*

up, Which is my third and last Head.

The Original word signifies primitively the *stirring up of Fire*; Grace being sometimes, in the Scripture, compared to Fire; which, by reason of its properties of Lighting, Warming and Purging, bears a just Analogy to those Aids that Grace brings in to reform the disorder of each faculty of our Souls: But beside these, Grace resembles Fire in another property, and that is, Unless it be *stirr'd up*, and blow'd, and Matter rightly apply'd, it will go out: The Natural Agency of the Fire, and the Moral Agency of Grace agreeing in this, That neither will serve our uses, unless we work with them. We may therefore receive the Heavenly gift *in vain*; Nay the Negligent do always do so; but if we stir it up by exercise and use, we make it spread and improve, and secure it's Aids to the full accomplishing of our Duty. So that Grace and the Soul are like two Free Agents combining efficaciously to the same effect; the one acting out of Duty, and the other out of Compassion, and both requiring mutual excitements, and mutual endeavours: Humane Diligence engages Grace; because it is not consistent with the Laws of Mercy, that they who are sincere, should miscarry for want of assistance;

Cor. 6. 1.

sistance; and Grace engages diligence, be-  
 cause it is not consistent with the Laws of Vir-  
 tue, that they who are slothful should either  
 succeed or be assisted. I shall exemplifie the  
 Doctrine in the Instance of the Text. Where  
 we are inform'd that *Timothy* at his Consecra-  
 tion received a Gift or Effusion from the  
 Holy Ghost; and this Effusion our Apostle  
 distributes (in the following Verse,) into  
 three particular Graces, all necessary for the  
 discharge of the Episcopal Office, (*viz.*)  
*Might, Love, and a sound mind*: We may con-  
 ceive his Soul was at that time touched with  
 some supernatural Motion, that carried it  
 forth in a strong ardor after these Episcopal  
 Graces, and likewise that it was then en-  
 dowed with such a Virtual power, as if stirr'd  
 up, should render him eminent in the Practice  
 of them: And now I will shew what *Timothy*  
 was particularly obliged to do in order to  
 the stirring up of this His Gift; begin-  
 ning with the first Branch of the Effusion,  
*Might.*

By *Might* here is meant no other than Re-  
 ligious fortitude and Courage to do our Duty;  
 the First Requisite of a Good Governour:  
 Whence it is that we hardly meet with any  
 Commissionated by God for any special ser-  
 vice,

vice, but that he has this given him in principal charge, *To be strong. To be Courageous*, Joth. 1. 7.  
and  
2 Chron. 18.  
10.  
Our Apostle here opposes it to *Fear* or *Diffid-  
lance*, that most Treacherous of all Vices;  
entangling Men into such necessities of sinning,  
that the *Fearful* are therefore set by St. John  
in the head of all those who have their part  
in the *Fierſt Lake*. And now if Timothy will  
ſtir up this Spirit of Courage, he muſt (in the  
firſt place,) bethink himſelf well of his Un-  
dertaking; He muſt imagine himſelf a Cham-  
pion of War, enter'd into the Liſts; as Da-  
vid heretofore into the Valley of *Ela*,  
where he muſt either Conquer or Die, not a  
ſingle Man, but an Army: Both the Iſraelites  
and Philiftines ſurveying him in the mean  
time, with different Hopes and Cenſures,  
whereof the moſt (as Envy will always have  
it) are againſt Him; ſome blame his Youth,  
ſome his Confidence, ſome his want of Arms,  
and ſome (like *Goliath*) curſe him by their  
Gods: But as theſe casual forms of popular  
breath cannot in themſelves affect his Succeſs,  
ſo neither muſt he ſuffer them to affect his  
Thoughts; he muſt wiſely Keep them beneath  
his concern, while he compoſes his behaviour  
to the approbation of God, and reſts in his  
Providence; whom he conſiders with awful  
joy

Rev. 21. 8.

joy



joy not to be a bare Spectator of what he does ; but a *helper and Deliverer, a Horn of Salvation and a Refuge* ; as that Royal Champion speaks him from experience in his own affairs. The next step is to bring his Courage into action ; He must set himself to work, to check the Range of Satan in the World ; to awe Men out of ill manners ; to oppose Vice Vigorously and Impartially, without any glozing or fear of the Great, without any Unthankful Indulgence to Benefactor or Friend : He must awe it out of Countenance, and beat it off the Stage, with his Looks, Intimations, Discourses, Interests, Monitions, and Rebukes ; and if it bear up head against all these, He must then separate the Leaper from the Camp, and turn the Sacred Key against the Refractory Sinner. And he that on this manner *is strong, God shall strengthen his heart* : As the Psalmist has express'd the Doctrine of this point,

*Psal. 27. 14.*

*Arist. ad Nicom. l. 3. cap. 8.*

But the Philosopher in his Ethicks, treating of Courage, has observ'd, That Anger, though it be very like Courage, and incites Men to vigor in undertakings, yet it is a pure Depravation of Courage, and makes it lose both its Honesty and its Ends ; And for this reason it is that the Courage which is inspired from



from God is never mixt with Anger , it is always accompanied and temper'd with Love; which is therefore the second Branch of the Episcopal Effusion. Advices, when without Love, seem only Reproaches, and Rebukes, Peevishness, and Censures, Tyranny; Like vitiated Oyntments they have sum'd out all their healing qualities; and retain those only that fret and exasperate. And hence it has come to pass in the Church, that when that most awful Judgment of Excommunication came to be executed in such manner and Circumstances, as that a great mixture of human Passions appear'd in the executing of it; The Censure lost its awe, and never reach'd the Consciences of Men; and all the Terrour implor'd from the Secular Arm, could never make it otherwise, than more contemptible: Whereas when a sincere Godly Love, and a Paternal Commiseration appears at the head of such a Censure, it cannot but make the Correction sink deep into the Conscience, and make Men believe it to be (as it is) a *Delivery unto Satan*. And if *Timothy* will stir up this Divine Gift of Love, he must daily contemplate the value of *all* those for whom Christ died; He must espouse them into the Intimacy of his bosom, his Care, his Affability, his Provision, his Prayers; Considering

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with himself what a mighty advantage he has from the height of his place to recommend and endear his Love ; For Love in an Inferiour station may possibly look more mercenary, and so affect less ; but Love condescending from such a height of place, wins and captivates, and makes a Man look like God, both in Temper and Beneficence ; Like God (I say) whose most amiable and endearing Character to the Sons of Men is this, That He is a *Lover of Souls* : And he that thus Loves, Love shall be perfected in him, As St. John has expressed the Doctrine of this point.

Wisd. 11.

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1 Joh. 4. 12.

And yet Courage and Love are but like the Inferiour Faculties, the *ἡγεμονία*. The Principal Spirit is still wanting, and follows in the third Branch of this Holy Effusion, a sound Mind. If we consider the Native sense of the word *σωφρονισμός*, and how the Greek Authors do use it to signifie, *Actively*, such a Castigation as does naturally produce a sound mind, rather than the effect it self produced ; it will seem that the sense of it in this place may be not unhappily exprest by *The Discipline of Wisdom* ; That Blessing which the Son of Sirach prays for (Cap. 23. 2.) Where he cry's, *who will set the Discipline of Wisdom over my Heart* ? That Discipline that does both castigate and reform,

Apud Septuag. & Vulg.

form, both Purge and Illuminate, both make Good and make Wise at the same Act: For it clears the Understanding by dispelling all Mists of the lower Appetite; It renders the mind sound and discreet by possessing it with awful sentiments of God, and of Duty and of a Future Account; and it makes a Man fit to Govern in the Church, because it makes him Free and unbiass'd by the World: These are the fruits of the Wisdom from above; and if *Timothy* will stir up this part of his Gift, He must be Diligent and Exemplary; he must take care that the *Light of his Life*, and the *Salt, the Grace of his Lips* do render his Authority venerable, and such as cannot easily be despised: He must be Watchful, Sagacious and Prudent; While his Hands are upon the Helm, his Eyes must be upon the Needle and the Chart; He must observe the Pointings of Providence, the Opportunities of Action, the Seasons of Counsel, the differences of Place, the Varieties of Temper, and the accommodations of Address, that he may ever be gaining some: And in the meantime he must keep his Soul steady by the frequent Recourse of this Thought, That all is Foolishness but the Doing of our Duty. And he that takes care thus to insist in the Offices of Wisdom, God will make him consummately Wise;

Matt. 9. 13.  
14. and  
Col 4. 6.

1 Cor. 9. 22.

wise ; For, the Eyes of them that see shall not be dimm ; as the Prophet *Isaiah* has expressed the Doctrine of this Point.

And now (O *Timothy* ) see, here are the Arts of thy Government ; Continue in These , and thou needest no other Policy ; God will take all the other care that is necessary for the establishment of his own Church. Do thou stir up the Gift of God that is in Thee ; Do thou quicken the Divine Coal that Toucheth thee, and thy Coal shall blaze into a Flame, and thy Flame shall be enobled into a Star, a vast Orb of Glory, such as shall Crown the heads of all those happy Men, who by their Conduct and Example, Turn many unto Righteousness.

1st. 6. 6.

2nd. 12. 3.

**F I N I S.**